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THE INNOCENCY OF THE CHRISTIAN QUAKERS MANIFESTED,

AND

The TRUTH of their PRINCIPLES and DOCTRINE cleared and defended from the loud (but falſe) Clamours, baſe Inſinuations and wicked Slanders of *James Barry*.

Publiſhed for the general Satisfaction and Benefit of all, who ſimply deſire to know and embrace the TRUTH.

He that hideth Hatred with lying Lips, and he that uttereth a Slander is a Fool. Prov. 10. 18.

I have not ſent theſe Prophets, yet they ran; I have not ſpoken to them, yet they propheſied. Jer. 23. 21.

Therefore Night ſhall be unto you, that ye ſhall not have a Viſion; and it ſhall be dark unto you, that ye ſhall not divine; and the Sun ſhall go down over the Prophets, and the day ſhall be dark over them, Mic. 3. 6.

Prove all things: hold faſt that which is good. 1 Theſſ. 5. 21.

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The Innocency of the Christian Quakers manifested, &c.

SEveral Papers having past between some of us, the people called *Quakers* of the City of *Dublin*, and one *James Barry* of the same (who calls himself an *Independent* Priest,) occasioned by his often abusing and frequent reflecting upon us and our Principles, as erroneous, in his publick Preaching, and sometimes in private Discourse; and an account thereof coming to divers of us, by several persons, some notice we took of his said Reflections, and accordingly sent to him, by way of Admonishment, but did not pursue it; not looking upon it so very material for us to concern our selves with him, only returning his false Aspersions upon himself; he being reputed a man so addicted to rail against divers sorts of people, at last were necessitated, by the many Informations brought us, of his continuing his abusive Reflections upon us, and many desiring to see and hear us together, that they might be satisfied whether it was so as he had said or no; and accordingly sent to him, and desired him to give us a publick Meeting, and there to make good his Accusations, or otherwise to acknowledge the wrong he had done us therein. But in answer to our so just and reasonable a Demand, he sent a scurrilous Paper, wherein he both greatly abused us, and the Evidence we had quoted to him, as also several of our Friends, and their Writings in general terms, though to this day he hath not produced to us one Sentence out of all their Books, that he doth charge to be erroneous; yet had the confidence to bid us call in all such Books, and let them be burned by the Common Cryer, and deny the Authors of them, and withal denying he had so said as we were informed: We thereupon further examined our Evidence, who still affirmed what he had declared as aforesaid was truth: And we also having the substance of the matter in two chief points, *viz. that we denied the Resurrection,*

and Salvation by the coming of Christ, witneſſed by another of his Hearers, who declared he had heard him ſo charge us; to which we returned him an Anſwer, giving him an account, how that we had examined the ſaid Evidence again, and that he ſtood to his ſaid Information; and alſo how that another perſon teſtified as before mentioned, with ſeveral Certificates from other perſons of other Abuſes and wicked Accuſations he had caſt out againſt us; we therefore did renew our Demand unto him, *viz.* to give us a Meeting, and then appear to make good his ſaid Charges (if he could) againſt us, and that we would then alſo appear to vindicate our Principles, as laid down either by us or our Friends, whom he had ſo abuſed, whoſe names he had inſerted in his firſt Paper.

After a long time he ſent us another Paper, wherein he tells us, that by our method he perceives we are not like to appear in publick to diſcourſe Principles, *&c.* and in a boaſting way tells us, that we will not vouchſafe him the leaſt ground imaginable, on which to bottom a hope that we and he ſhall come to grapple in a publick Conteſt, and ſo proceeds ſtill in the denial of ſome of the matter in charge already proved, not failing to renew his Reflections upon us, and our Principles.

Now when we had received this boaſting Paper of his, by which one might think, that he on his part ſhould not fail to grapple in publick, we returned him Anſwer (ſeeing he denied ſome part of the Charge as laid down) and made him this offer as a moderate expedient, to give him a Meeting, and that the Witneſſes and he might come face to face, and that they might have liberty before the people to declare their matter of Evidence which they had to offer, and we to lay down our Reaſons why we were diſſatisfied, and then he to ſay what he could to clear himſelf, and when all had ſaid what they had to ſay to the opening of the matter, we would quietly leave it to the Conſciences of the people to judge, and believe as they ſhould find the Juſtice of the Caſe in their own underſtandings, and this being done, we offered to proceed to diſcourſe with him about

thoſe

thoſe three Principles, *viz. the Reſurrection, Juſtification, and Perfection in Sanctification* as to degrees attainable. And further, about particular Election and Reprobation of perſons, and alſo offered to diſpute with him Principle for Principle, ſo long as might tend to Edification, *&c.*

And for this end we demanded a Meeting, and deſired an orderly and peaceable Auditory of ſober people, that gravely in the Fear of God we might go through thoſe things in our Diſcourſe to our Satisfaction and their Edification, *&c.* And further offered our largeſt Meeting-houſe for an Accommodation to the Meeting, if he pleaſed, or otherwiſe we would ſubmit to go to any other convenient place of his appointing, and left it to him, to make it as publick as he thought good, *&c.*

Some time after he received this, he ſent us another ſcurrilous Paper filled up with Reflections not only upon us, but alſo upon the people that might have been at the Meeting, which he could not poſſibly know who, nor of what ſort; he might have brought all his own Hearers if he would, we put no limitation but as above, an orderly, peaceable Auditory of ſober people; but inſtead of coming to grapple with us in publick (as he terms it,) which one might have thought by his boaſting there was to be no doubt of, he flies quite off from that, and tells us of printing to the view of the World what we have to offer, *&c.* And in the beginning of his Paper tells us, *The expedient propounded in our laſt Paper is altogether vain and impertinent*, &c. and ſaith, *It rather beſpeaks us Children not paſt our nonage in thoſe things*, &c. and further ſaith, *that our offering ſuch an expedient for an Accommodation*, &c. he looks on it to be a part of that Subtlety of which the myſtery of Quakeriſm is made up and conſtituted, in that we do ſo readily contrive, and under colour of ſeeming Zeal for Truth, propoſe ſuch mediums, as we doubt not will in the end, or event, make for the advantage of our Cauſe and Intereſt, could we, by our pretty Serpentine acts, as eaſily charm *James Barry* into a compliance with our Propoſals, as our Semi-proſelites into a belief, that (becauſe of our forwardneſs and ſeeming earneſtneſs

earneſtneſs to appear for our dark and rotten Cauſe) the people termed *Quakers* are, beyond all diſpute, the only holy and pure people whom God hath bleſſed, &c. Thus far *James Barry*.

Now let all ſober unprejudiced Readers obſerve and conſider, whether our Expedient that we offered, and the Mediums we propoſed be ſuch as he would here ſuggeſt & inſinuate, and whether there appears ſuch ſubtle Contrivance and partial Intentions in our method for the advantage of our Cauſe and Intereſt, that in the end, or event, if our Propoſals had been complied with, beyond all Diſpute, the Judgment muſt be given on our ſide, that we were the only holy and pure people whom God had bleſſed. Now our Offer was as before related, and if our Propoſals had been complied with, he might have brought whom he pleaſed; we excluded none that he would bring, nor put any limitation, otherwiſe then deſiring an orderly & peaceable Auditory of ſober people; ſo that it's evident, we had no Contrivance (nor could) in that method we deſired, to have only ſuch perſons as would give the Cauſe on our ſide, right or wrong, as he would wickedly inſinuate: But it's plain, for all his boaſting & railing *Rabſheka*-like, he has been contriving how to find out a crafty ſhift to cover himſelf in his retreat, not being willing to appear to our faces in publick, leſt he ſhould be publickly manifeſted and reproved for his unchriſtian railing againſt us, and abuſing and belying of us and our Principles behind our backs; but this is not all that hath this tendency in his Paper; but he renews it over again, to perſwade people to believe that the *Quakers* had made ſuch a choice of Moderators as would give it on their ſide, let it be Nonſenſe or Hereſie, or what it will; *For*, ſaith he, *you will not leave the Deciſion to men that are the ſame in Judgment with me*, &c. and in Anſwer he proceeds to give Jugment upon the Meeting that was propoſed, to whom he ſaith, *he will not leave it*, (counting them the Moderators which the *Quakers* choſe,) and thus repreſents the people, calling them *a dark, faithleſs and ignorant Rabble, whoſe Nature* (ſaith he) *is the very recipient of ſpiritual darkneſs, and who will on that account ſuck and drink in*

Whimſies

Whimſies and the poyſon of Error, as the Fiſh drinks Waters; with thoſe kind of Moderators, (ſaith he) *which the* Quakers *chooſe to decide Controverſie in Matters of Faith; Non-ſence and Hereſie will be the beſt Divinity, Noiſe and Clamour ſet off with the paint and varniſh of multitude of Words and Texts of Scriptures, neither underſtood, nor rightly applyed, will be the moſt convincing Arguments to prove a Victory.* By all this the Reader may ſee, that he would perſwade the People, that the *Quakers* had made a choice of what ſort of People they would have, and that they were ſuch a People, whoſe Nature is the very Recipient of Spiritual Darkneſs, *&c.* And with whom Non ſence and Hereſie would be the beſt Divinity, *&c.* Let all ſober unbiaſſed People judge in this Caſe, whether he doth not greatly wrong us yea or nay; for you may ſee he is left free to bring whom he would: What! could he find none but ſuch to bring with him, to hear and judge? *Secondly,* you ſee what ſort of people we deſire as in our Paper ſignified; and we alſo affirm, that it was the deſire of our Hearts to have ſober Conſciencious Religious people, that would have their underſtandings exerciſed according to a good Conſcience, that they might diſcern Right from the Wrong and receive every thing accordingly. And ſo he goes on further with a lye from his Pen; and ſaith, *Certainly ſhould* James Barry *conſent to the* Quakers *in this Matter, he believes the* Quakers *themſelves, as well as others, would laugh at him.* This is but a ſilly ſhift to endeavour to get off with, and he a Believer of a Lye; for we are more ſerious in our Reſolutions, and intend better things in our Deſires, then in the obtaining of them to Laugh at it. And we do believe that if *James Barry* had given us a Meeting as deſired, and had given no more occaſion, nor worſe than his Anſwering our deſire in that, no ſober People would have Laught at him, nor have made Rhimes of him neither; for all he ſaith, *When he doth ſo, he will not be diſpleaſed with* Quakers, *and others, if they do make Rhimes of him for his folly in this thing.* But the Wiſe in Heart may ſee the end of all theſe Evaſions and Shuffles

and

and impertinent Excuſes, as well as his wicked Abuſes and ungodly Reflections and falſe Accuſations, which he endeavours to caſt upon us, and ſo to the Underſtandings and Conſciences of ſuch we leave it, let them Judge between us in this Matter.

But among all theſe, he has yet another Propoſal, which it may be he accounts a chief one, offered in a former Paper, and that is, that we agree upon Judicious Perſons to be preſent at our Diſcourſe, who may be in the capacity of Moderators to Judge indifferently who is in the Right, and who is in the Wrong. *I can hear nothing of that, but willing you are* (ſaith he) *to leave the diſpute to be determined by the Conſcience or Reaſon of every one that ſhall hear.* We ſuppoſe that in this Propoſal he accounts himſelf above a Child, becauſe he Judges our expedient we propounded altogether Vain and Impertinent; which rather beſpeaks us Children not paſt our Non-age in thoſe things we pretend to know: However we would have him produce his Example for his riper Age he thinks himſelf grown into; and ſeeing he judges ours Vain and Impertinent, let him prove his Propoſal in this Caſe, to have been the Practice of the ancient Goſpel Miniſters and Primitive Chriſtians, and thereby he may Convince us of our Child-hood: For when he diſcourſed with our Friends that we ſent, to whom we left it to conclude with him about time and place for a Diſpute; ſpeaking about the Moderators, he ſaid to them, *He looked upon it Improper that thoſe Moderators which ſhould be choſen, ſhould be either of his People or our People*; and gave this Reaſon for it, *that then the Difference would ſtill be the ſame:* So its evident, that the Moderators muſt have been of a different Faith and Principle from us both. Now how this would conſiſt with True Chriſtianity, and with a right contending for the Faith delivered to the Saints according to *Judes* advice. Let it ſeriouſly be conſidered; For us to give up our Faith and Teſtimony, and to be concluded whether its Right or Wrong by Men not of the ſame Faith, we thought very improper, and that which no True Chriſtian can do.

We do underſtand the Apoſtles and Primitive Chriſtians were con

concern'd in Diſputes, and did contend for the Faith, and were to give an anſwer to every man that asked a Reaſon of the Hope that was in them with Meekneſs and Fear, 1 *Pet.* 3. 15. But where it was thus referred to choſen men agreed upon, not of their Faith, to judge who was in the right and who was in the wrong, is not to be proved from their example, though he propoſeth that the ſacred Scripture ſhall be the ſtandard of Examination, and trying every matter by, we find in *Acts* 6. 9. and *Acts* 9. 29. that *Stephen* and the Apoſtle *Paul* were concerned to diſpute with ſuch men of malice and bitterneſs, as *James Barry* appears to be, but finds no ſuch choſen men to refer their Teſtimony, or the Difference between them, and their Oppoſers unto; we alſo find in *Acts* 17. 17. *Paul* diſputed in the Synagogue with the *Jews*, and with the devout perſons, and in the Market daily with them that met with him; but nothing is ſaid of ſuch Moderators to be in ſuch a capacity to judge as *James Barry* propoſeth; and in *Acts* 19. 8. how *Paul* went into the Synagogue, and ſpake boldly for the ſpace of three months, diſputing and perſwading the things concerning the Kingdom of God; and in the *9th verſe*, that he diſputed daily in the School of one *Tyrannus*, but nothing of *James Barry*'s method of Moderators: therefore we leave it to *James Barry* to bring forth his Example from the Standard he hath choſen for examining and trying every matter by: For if he do not, though he ſaith, we beſpeak our ſelves Children, he will appear to be in a worſe condition, not yet come to be a Child, and ſo not ſo far as the Childhood of the true Birth, without which none can enter into the Kingdom of God; but he ſaith, willing we are to leave the Diſpute to be determined by the Conſcience or Reaſon of every one that ſhall hear: we do ſay, as touching thoſe things which the Witneſſes charge him with, ſeeing he denies ſome part of it, when he, and we, and the Witneſſes have ſaid what each hath to ſay, we will quietly leave it to the Conſciences of the people, *&c.* and then proceed to diſcourſe of the three Principles aforementioned; and when we diſpute, and are perſwading the things concerning the Kingdom of

God, as *Paul* did, as before ſhewed, whether it be not moſt proper to leave or commend our Teſtimony to the Conſciences of the Hearers in the ſight of God, let wiſe men judge. For the Apoſtles, as they were concerned in the Miniſtry, and in handling of the Word of God, did by the Manifeſtation of the Truth commend themſelves to every mans Conſcience in the ſight of God, as you may ſee, 2 *Corinth.* 4. 1, 2. and you may ſee what he further ſaith in *chap.* 5. 11. how he ſaid they were manifeſt to God, and did truſt alſo they were made manifeſt in the Conſciences of them at *Corinth*; and this is the furtheſt we ever intended, thus to leave it to the Conſciences of people, and let them receive or reject as they will anſwer it to God; and this is evident from the Scriptures, to be the method of the true Miniſters, and ſuch as were concerned to diſpute or perſwade things concerning the Kingdom of God; but not to give up our Teſtimony in matters of Faith ſo to be determined by any choſen or not choſen whether it is right or wrong, and ſo to hold or deny accordingly, as to our ſelves and our own Faith, that we find no Example for, from the true Chriſtians; For *Paul* ſaith, they were made manifeſt to God, (and there he ſtood) and did truſt they were made manifeſt in their Conſciences; he alſo ſaith, 2 *Corinth.* 2. 15, 16. they were unto God a ſweet Savour of Chriſt in them that are ſaved, and in them that periſh, but to the one the Savour of Life unto Life, and to the other the Savour of Death unto Death; ſo that you may ſee, they did not give their Faith away as it was to God, but commended their Teſtimony to every mans Conſcience, and left them to anſwer it to God, as they received or rejected; ſo that we do not find in the holy Scriptures *James Barry*'s method of chooſing men not of the ſame Faith and Principle to be in a capacity to judge who is in the right and who is in the wrong, and ſo to end the Diſpute by their Determination. We have been the more large in anſwering this, becauſe it is looked upon by him and ſome of his Hearers to be ſo wiſe and neceſſary a Propoſal, that ours, in compariſon to it, is accounted by them altogether vain and impertinent.

And

As to other qualifications propoſed by him, we anſwered thus in ours to his firſt Paper, that we look upon it, to be all our Duty to keep in the Fear and Wiſdom of God, that we may be preſerved out of all Clamours, Janglings, and unhandſome or unchriſtian Raylings, or Reflections on both ſides, (which were alſo his own terms, having thus aſſented to him therein.) We further ſaid, *being thus preſerved then to ſtand in our Chriſtian Liberty to endeavour that which may tend to the Honour and Glory of God* There is one paſſage more in his Paper we are not willing to omit the obſervation of, before we proceed further; where he ſaith, *Bleſſed they are, I confeſs more than the generality of their Neighbours*; *but* ſaith he, *It is with that kind of bleſſedneſs, which is the Portion of Gods Enemies*; and ſo cites Pſalms 17. 14. and Pſalms 73. 12. Where it is ſaid, *From men which are thine hand O Lord*; *from Men of the World, which have their Portion in this Life*; *Behold theſe are the ungodly who proſper in the World, they increaſe in Riches.* And then *James Barry* ſaith, *I doubt not but that this is one of the moſt powerful Engines by which the art of* Quakeriſm *hath been propagated in the Kingdoms of the Earth.*

Now let all ſober People obſerve how he applies theſe Scriptures, and how like it is to the reſt of his envious doings; for firſt he confeſſeth, that we are bleſſed in having Worldly Riches, ſo then it is well, that what we have comes as a Bleſſing, and is not wickedly got. *O but* (ſaith he) *it is with that kind of Bleſſedneſs which is the Portion of Gods Enemies.*

Now we would have him make out how he knows it to be ſo; Is all that proſper in the World and increaſe in Riches, God's Enemies? Surely nay; *Abraham, Job, David,* and *Solomon* when his heart was inlarged in the Wiſdom of God, and many other Faithful Men were Rich, and yet not Enemies to God. *Paul* in his Epiſtle to *Timothy* did not find fault with their being Rich, but deſired ſuch might be warned not to truſt in them, but to be Rich in good works; and Chriſt ſaid, *It is more bleſſed to give than to receive,* Acts 20. 35. Therefore it would be no unhap-

 pineſs

pineſs in *James Barry* to have Riches, that he might rather give and be helpful to the Poor, then to be burthenſome, and make his Miniſtry chargeable to his Flock; for we ſuppoſe he is ſubject to ſeek and deſire it, as well as other Men; as is evident from his receiving ſeveral ſums of Mony upon pretence of going into *America*, which when he had got fail'd in performance.

Oh but he doubts not but this is one of the moſt powerful Engines by which the art of Quakeriſm hath been propagated, *&c.* but what reaſon he hath thus to believe he doth not give: But we may eaſily believe it is becauſe he is full of Envy and Bitterneſs towards us, or elſe he might ſee cauſe to doubt of it: But in ſhort we ſay, that true Chriſtianity, which he calls Quakeriſm, hath not been propagated by this Engine, but by the Power of God which upheld his People; that it could not be the increaſe of Worldly Riches that propagated it will plainly appear, ſeriouſly conſidering the cruel and grievous Sufferings of our Friends from the very firſt that it pleaſed God to call & raiſe them up to bear a faithful Teſtimony to his Name and Truth: Surely, if they had ſought the Riches, Eaſe and Glory of the World they would not have choſen Afflictions, by chearfully giving their Backs to the Smiter, and not with holding their Goods from the Spoyler.

Many to the loſing of all, not having a Bed left to lye upon, nor Cattle to till their Ground, nor Corn for Bread or Seed, nor Tools to work withall: Alſo Whipping, Stocking, Stoning, Impriſonment they have been treated with.

For many years not ſo few as a thouſand Priſoners at once, until releaſed by the preſent King, ſcarce a Priſon in *England* but hath been fill'd with them; beſides many Premunired, their Eſtates ſeized, and they kept Priſoners, ſome for twenty years, others during Life, many hundred's dying Priſoners.

As at large may be ſeen in George Biſhops *two Books, entituled,* New England judged.

All this in *Old England*; yet *James Barry*'s Brethren in *New England* exceeded theſe Cruelties againſt our Friends there; not only Stockt, but Whipt ſo unmercifully, their fleſh like Jelly, and

and in that condition drove them many Miles into the Wilderneſs among the *Indians*, and wild Beaſts.

Yea, Tender Women have they tyed to a Cart, ſtript to the Waſt, and whipt through ſeveral Towns, ten Stripes a piece in each on their naked Backs, and then unmercifully left them in Froſt and Snow, alſo cut off Ears, Burnt in the Hand, Baniſht on pain of Death, and at laſt put four of our Friends to death by the hands of the Common Hangman, on no other pretence, but meerly for being *Quakers*, in which Cruelty they continued, until ſtopt by an Order from the late King.

In *Plymouth Pattent* they made a Law to take all the *Quakers* Cattle from them except one, and in the Execution left the worſt, thus our Friends were fully tryed there; but the Lord who called them not only to Believe, but alſo to Suffer upheld them by his Power, ſo that they chearfully underwent all thoſe hardſhips rather than violate their Faith, or make Ship wrack of a good Conſcience. Now all ſeriouſly conſidering their Faithfullneſs towards their God, their Patience in Sufferings, their Peaceableneſs towards the ſeveral Governments, they have lived under their Honeſty and Charity towards their Neighbours, will plainly demonſtrate *James Barry*'s Charge cannot be true, *viz. the getting of Riches is one of the moſt powerful Engines to propagate the Art of Quakeriſm*, as he ſcornfully calls our Holy Religion; which we affirm to be no other than Worſhipping God in his own Spirit and Truth, and doth alſo evidence *James Barry*'s application of the aforeſaid Scriptures to be wicked and falſe, and not as *David* intended, who ſets them forth in the 73*d* Pſalm, as you may ſee; *They ſet their Mouth againſt Heaven*, &c. *ſaying, how doth God know, is their knowledge in the moſt high?*

After all this abuſing of us, and theſe Shuffling evaſions to avoid giving us a publick Meeting he comes off thus; *Seeing therefore that by coming together, the matter in Diſpute is not like to be determined; it remains therefore that what you have to offer in Vindication of your Selves and Principles*, &c. *be in Print expoſed to the view of the World by you.* But let all conſider why

we

we do not come together to endeavour the Determination of the Matters in diſpute: And they may ſee it is, becauſe he will not appear in publick, though he hath boaſted as before, and now puts us to Print in Vindication of our Selves, and the Three Principles before mentioned: But wherefore ſhall we Print in defence; ſeeing he hath not in all his Papers laid down one Argument, nor brought one Scripture to confute any of the three, as laid down either by us, or by our Friends whom he abuſeth; nor yet as they are laid down by himſelf; and beſides the ſame Friends of ours that he names, and divers others have writ in Vindication of two of the ſaid Principles: So that whoſoever deſires to read the Vindication of them, may ſee it in *Samuel Fiſhers Ruſticus ad Academicos*, never yet anſwered; and in *George Whitehead's*, and *William Penn's*, (in Anſwer to divers Books, and to *Thomas Hicks's* lying Dialogues; where he, like *James Barry* forges many Lies againſt us) entitled, *The Chriſtian Quaker*, &c. remaining unanſwered either by him or any elſe that we ever heard of.

And as for the third Principle, we never before him heard any judge *Perfection in Sanctification as to degrees attainable in this Life*, an Erroneous Principle; and therefore it doth not ſo much concern us to Vindicate in Print that which ſo often is done already, and he to make no offer to confute them; however he after his former manner, as may be ſeen in his laſt Paper, can make a great threatning boaſt ſaying, *At the back of your Vindication* James Barry *will ſend forth in Print his Arguments to prove the* Quakers *grand Hereticks in theſe Points*, &c. And why would not *James Barry* give us a Meeting to prove us ſuch according to his former Boaſting might not that have been convenient firſt? or otherwiſe in writing to have given us ſome Arguments; that we might have had ſomething to have vindicated our Selves againſt, that Wiſe Men might have ſeen a little into the ground of our Difference. But it is to be queſtioned, whether he hath any Argument againſt them, that is fit to be brought forth before wiſe Men and therefore his greateſt Policy is to keep them hid; and ſo pleaſ

pleaſe fools with his boaſting of them; but, to do him juſtice we muſt confeſs, he hath given us cauſe to appear ſome way to vindicate our ſelves and our Principles, according to his demand; and ſince he himſelf propoſeth Printing as the method, now we think it not amiſs to do accordingly, believing he cannot reaſonably find fault with that which he himſelf ſeems to adviſe unto.

In his firſt Paper he calls us perſons who delight in brangling, and ſtirring up the ſpirit of Animoſity and Prejudice, and men of as little Charity and Religion, as thoſe we receive our idle Stories from; whether this be not more his guilt than ours, we ſhall leave to the Lord to judge, and alſo to men of underſtanding, who have the knowledge of both our Practices. In his ſecond Paper he charges our Principles to be dark and uncertain, but lays down no Arguments againſt them. In his laſt, before recited, you ſee how he charges *Quakeriſm*, as he terms it, to be made up and conſtituted of Subtlety, and judges us to be in ſerpentine acts, and our Cauſe dark and rotten; and likewiſe you may ſee what an Imputation of being Gods Enemies he endeavours to faſten upon us in his Application of thoſe two Scriptures, *viz. Pſal.* 17. 14. and 73. 12. and in the concluſion of the ſame Paper, giving his Reaſon why he ſent all his without date, tells us, he did it willingly, having ſeriouſly conſider'd, that a dateleſs Anſwer was at any time good enough for fooliſh and impertinent Stories, and nonſenſical Whimſies.

So that though he lays down no Arguments to conſute our Principles, yet you may ſee, who are unbyaſſed and without prejudice, what confidence he hath to paſs ſentence upon us, and our Bleſſings to be that kind of Bleſſedneſs which is the portion of Gods Enemies, and that is a ſad portion. Let him be as full of Envy as he can, to anſwer it, he need deſire no worſe for us; the Lord forgive the thoughts of his heart, and the words of his mouth, and bring him to Repentance, if he ſee good; for from theſe doings of his, it appears he is in the gaul of bitterneſs, and wants Charity, which is the perfecting Vertue; he ſpares not to judge both us and our Principles, as the worſt of men,

and

and Principles, which if he ſpeaks truth of us, then we are ſo indeed; but he hath that yet to prove: and therefore he had been wiſer, if he had firſt proved us ſuch, and then given his Judgment upon us; but alas, his Malice and Envy would not ſuffer him to ſtay for that, leſt he ſhould be prevented for want of proof. You ſee how he judges us to delight in brangling, and ſtirring up the ſpirit of Animoſity and Prejudice, which is the work of evil men, and our Principles dark and uncertain, and therefore not of God, who is Light and unchangeable, and that our Religion is made up and conſtituted of Subtlety, then not of Simplicity, and our Acts Serpentine, that proceeds from the wicked one, and not from Chriſt, that bruiſeth the Serpents head; and our Cauſe dark and rotten; then it is not in the everlaſting Light; all this being once proved by him, then he makes good his Application; we are Enemies indeed to God and Chriſt. But all this we do deny, and leave at his door to prove if he can, and until then we lay it upon him, as a wicked Sentence and Judgment; but this is not all, though this were enough, if true, to make the *Quakers* and their Principles hated of God and good men.

But in his Preaching and other Diſcourſe, as well as in his ſaid Papers, he hath not ſpared to rail, abuſe, and paſs Judgment upon us, as appears by ſeveral Witneſſes, one whereof * affirmed, that he heard him in his publick preaching declare, that *the* Quakers *were the Spawn of the Jeſuites, and that the Jeſuites were the Spawn of the Devil*, which he himſelf hath ſince owned to two of our Friends who ſpoke to him about it.

* *John Smith.*

Now this falſe and wicked Accuſation we utterly deny, and therefore turn it upon himſelf to prove the ſame; we having born our Teſtimony againſt them, as we do againſt him, and all others who ſtand up againſt the glorious appearance of Truth, as it hath pleaſed God to manifeſt it in this day; and therefore do utterly deny to be of their Off-ſpring. Yet do deſire, that in his next he would make out how they are the Spawn of the Devil, and

and we their Off-ſpring, in that Line. So let all people conſider the deſperate boldneſs, harſhneſs and hardneſs of this mans heart and ſpirit; you ſee how in his unwholſome words he places us in the Devils Line and Off-ſpring, and ſo near as his Grandchildren, what worſe can he make of us, or in what ſtate that's more dreadful can he place us? Sure in his Judgment we are far ſeparated from God. Doubtleſs he accounts us of the reprobate number, that God never had Mercy for; ſince he believes there are ſuch.

It is alſo evidenced unto us, that he joyned the *Quakers* and *Muggletonians* together, and ſaid, that we did take upon us to know the Dimenſions of God, *viz.* to know his length, bredth, bigneſs, form and likeneſs, which is altogether falſe: for we utterly deny ſuch erroneous Principles, and have born our Teſtimony againſt *Muggleton*. *Witneſs* Thomas Smith.

It is alſo evidenced unto us by two Witneſſes, that *James Barry* in his preaching did affirm, that the *Quakers* were a bewitching and blaſpheming, erroneous people, cheating God of his Right, and that they did compaſs Sea and Land to make one Proſelite, and when they had done, made him twofold a child of the Devil more then before. Thus it appears that he ſtill endeavours to inſenſe people againſt us, as that we are from the Devil, and are working for him, to turn and beget to him, and not to God. Thoſe with many more ſuch like unchriſtian reflections, and abuſes againſt us and our Principles are brought to us, and teſtified to have proceeded from his mouth; and therefore we offered, as before, that we deſired a publick Meeting before the people, that the Witneſſes and he might come face to face, and that the people might hear both ſides with their Witneſſes, and when all was heard, that we would leave it as before propoſed. And this we thought might be a good opportunity for him to cleer himſelf if innocent; but it's like he knowing in his Conſcience, his guilt made him fly from ſo reaſonable an offer, and ſhuffle as he hath done, that he might eſcape coming to the tryal, leſt he ſhould be further manifeſted. *John Kelſon, Thomas Cole.*

Now as to thoſe three Principles *James Barry* promiſed to ſend forth his Arguments in Print to prove the *Quakers* grand Hereticks in, they were in our Anſwer (to one of his ſaid Papers) ſent him, laid down, and expreſs'd according to the following words, *viz.*

To the firſt we affirm, That we own the Reſurrection, and do believe that the Righteous ſhall riſe and aſcend into Glory, and be glorified in Heaven with an eternal Reward, and that the Wicked alſo ſhall riſe and come to Judgment, and be turned into Hell, to receive an eternal Puniſhment. But that the ſame fleſhly Body which muſt undergo Death and Corruption ſhall riſe and enter into Heaven, we leave for thee to prove, and make good from the Scriptures of Truth; being our ſelves ſatisfied in believing what the Apoſtle ſaith, 1 Cor. 15. 36, 37. *when he anſwers the Fools Queſtion, ſaying,* that which thou ſoweſt, is not quickned, except it dye And that which thou ſoweſt, thou ſoweſt not that Body, that ſhall be, *&c. and further ſaith,* verſ. 44. It is ſown a Natural Body, it is raiſed a Spiritual Body; *&c. and in the ſame* chap. *ſaith further,* verſ. 50. *Now this I ſay, Brethren, that Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption.*

Thus we laid it down, and looking upon *James Barry*'s aſſerting, that *it muſt be the Fleſhly Body, which muſt die, and ſee Corruption,* (for theſe are his words;) we did believe he contradicted the Apoſtle in ſo ſaying, and alſo Chriſt himſelf, who ſaid, that the Children of the Reſurrection were equal unto the Angels, *&c. Luke* 20. 36. and therefore did we offer to diſpute with him in the vindication of our Faith as to this Principle.

The ſecond Errour he charged upon us, was, That *the* Quakers *deny, that Men are juſtified and ſaved by the alone Righteouſneſs of Jeſus Chriſt, imputed without the Concurrence of inherent Righteouſneſs.* And in another Paper condemns us of Errour, for believing that *the active and paſſive Righteouſneſs of Jeſus Chriſt is not the only Righteouſneſs (as imputed to us by God, without any mixture of Righteouſneſs inherent in us) by the which*

which Sinners muſt be juſtified and eternally ſaved. We anſwered, *That we do own Righteouſneſs to be imputed of God, and Gods Imputation thereof to be a Bleſſing and Happineſs unto man, but do not believe that Sinners ſhall be juſtified and ſaved by the Imputation only of the active and paſſive Righteouſnes of Chriſt without us, without any Righteouſneſs wrought in us by the Spirit of Grace, which comes by Jeſus Chriſt.*

Let all people that are of underſtanding hearts ſeriouſly conſider this, which he calls an Errour, and charges upon the *Quakers* for ſuch an Errour, as that he will prove us grand Hereticks herein, *&c.* for allowing any mixture of Righteouſneſs inherent in us, that is, cleaving to or abiding in. One might think he had never read the Scriptures, thus to exclude the work of Grace in the heart. Did not the Apoſtle ſay, *Eph.* 2. 5. *By Grace ye are ſaved,* and *verſ.* 8. again, *By Grace ye are ſaved, through Faith, not of your ſelves; it is the Gift of God.* And was not this Grace a Spiritual Gift? and was it not to be in their hearts? did not the Apoſtle ſay, *Let the Word of God dwell richly in you.* And were they not to ſing with Grace in the heart, *Coll.* 3. 16. and was not Chriſt in them the Hope of Glory? *chap.* 1. 27. and did not Chriſt ſay, *Joh.* 3. 3. *Except a man be born again* (or from above) *he cannot ſee the Kingdom of God.* And, *verſ.* 5. *Except a man be born of Water, and of the Spirit he cannot enter into the Kingdom of God:* For *that which is born of the Fleſh, is Fleſh, and that which is born of the Spirit, is Spirit,* as *v.* 6. From all which it is evident, that none can enter the Kingdom of God, without this Regeneration, and being born again. And how can this New Birth be, without the work of the Spirit of Chriſt in the heart? and how can this work of Regeneration be wrought, and no inherent Righteouſneſs? or, how can it be, that a man may be born of the Spirit, or from above, and have no Righteouſneſs abiding in him? and without this work of Regeneration and new Birth, you ſee Chriſt ſaith, he cannot enter the Kingdom of Heaven. This being rightly underſtood, let *James Barry* tell us what manner of Juſtification and Salvation that is, which he

means, that is, without any mixture of Righteouſneſs wrought in a man, by the Spirit of Grace, or abiding in him; for he ſaith, *By the alone Righteouſneſs active and paſſive of Chriſt, imputed without any mixture of Righteouſneſs inherent, muſt Sinners be juſtified and eternally ſaved.* But it is evident from Chriſts Words, that by this eternal Salvation of *James Barry*'s, a man cannot enter the Kingdom of God, for they are not prepared for it. *Behold,* Chriſt ſaith, John 15. *I am the Vine, ye are the Branches, abide in me, and I in you*: and *verſ.* 5. *he that abideth in me and I in him, the ſame bringeth forth much fruit: without me ye can do nothing.*

Now can it be poſſible that any ſhould be in Chriſt, and Chriſt in them, and yet no Righteouſneſs inherent (that is Sticking to, or abiding in them;) and yet they, as branches bearing fruit, and if they do not bear Fruit, they are to be taken away, then not ſaved and juſtified, if they be taken away; and if they bear Fruit Chriſt is in them, and they in him: Then, if it be ſo, Righteouſneſs is inherent, both by ſticking to, and abiding in. So let *James Barry* make out how any can be in Chriſt, and Chriſt in them, and no Righteouſneſs inherent: or otherwiſe how any can be fruitful, and conſequently juſtified and ſaved, and Chriſt not in them, and they in him; ſeeing Chriſt ſaith it cannot be: and *verſ.* 6. you may ſee the end of all that abides not in Chriſt, *as withered branches cut off, they are gathered for the fire.* So that they that abide not in Chriſt, bear no Fruit, and are neither juſtified nor ſaved, agreeing with the very Parable Chriſt ſpeaks, *Matth.* 9. 17. *Neither do men put New Wine into Old Bottles, elſe the Bottles break, and the Wine runneth out, and the Bottles periſh,* &c. which plainly demonſtrates, there muſt be an inward work of renewing; for it is not the Old that muſt enter: therefore the Apoſtle ſaith, 2 *Cor.* 5. 17. *If any man be in Chriſt, he is a new Creature*: and in 1 *Cor.* 5. 7. the Apoſtle exhorts them to *purge out the old Leaven, that they might be a new Lump,* &c. and in *Gal.* 6. 15. the Apoſtle having ſpoken before of the effects of the Croſs of Chriſt, tells them, that *in Chriſt Jeſus neither Circumciſion nor Uncircumciſion availeth any thing, but a new Creature.* So that we

may

may ſee the Apoſtle (who believed his Maſters Doctrine) preſſed to have it anſwered, by witneſſing *the old man put off, which was corrupt according to the deceitful Luſts, and to be renewed in the Spirit of their minds*, &c. Epheſ. 4. 22, 23. and in Coll. 3. 9. 10. There you may ſee that the Apoſtle tells them they *had put off the old man, with his Deeds, and had put on the new, which was renewed in Knowledge after the Image of him, who had created him*; and was not this new Man Chriſt, or at leaſt the bringings forth of his Power in them; for the Apoſtle ſaith, *Rom.* 13. 14. *But put ye on the Lord Jeſus Chriſt*, &c. and Coll. 2. 6. *As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him.* And *Coll.* 3. 11. Having ſpoken of them that had put on the new Man, as before; ſaith, *where there is neither Jew nor Greek*, &c. *but Chriſt is all, and in all.* As the Apoſtle ſaith, 1 *Cor.* 1 30. *He was made of God unto them Wiſdom, Righteouſneſs, Sanctification and Redemption.*

So here was the true Imputation, or gift of God, thus given or made theirs, and ſo imputed; and ſo they did witneſs his power to work in them; as the Apoſtle ſaith *Epheſ.* 3. and 20. and in the ſame Chapter, you may ſee how he deſired with bowed Knees unto the Father of our Lord Jeſus Chriſt, that *he would grant them according to the Riches of his glory, to be ſtrengthned with might by his Spirit in the inward Man*; and likewiſe in his Epiſtle to *Titus* 3. 5. Having ſpoken of the Love of God to Mankind, *not by works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration and renewing of the Holy Ghoſt*: So here ſtill the Apoſtle hath regard to the Doctrine of Chriſt, and maintains Regeneration through the renewings of the Holy Ghoſt, ſo they were waſhed thereby, and born thereof. To this agrees another Teſtimony of his, 1 *Cor.* 6. 11. Having told them that *the unrighteous ſhall not inherit the Kingdom of God*; and having reckoned up to them the wickedneſs that the Gentiles were given to; ſaith, *And ſuch were ſome of you, but ye are Waſhed, but ye are Sanctified, but ye are Juſtified in the name of the Lord Jeſus, and by the Spirit of our God.*

And

And what ſaith *James Barry*, was not Righteouſneſs here wrought in them, was there none inherent, when this work of Sanctification, and waſhing was wrought by the Spirit, or were they ſaved and juſtifyed while they were in thoſe groſs Evils beforementioned; if ſo let us know what manner of Salvation it was, for the Apoſtle ſaith, *None ſuch ſhall inherit the Kingdom of God*; and the ſame Apoſtle ſaith, Phil. 2. 12, 13. *Work out your own Salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleaſure.*

Now it is evident that though they preached Remiſſion of Sins paſt in the name of Jeſus to thoſe that did believe; and ſo through Faith their Sins came to be blotted out, yet wirhout this waſhing of Regeneration and work of the Spirit to renew them that they might be born again, as Chriſt had ſaid, they could not enter into the Kingdom of Heaven; and therefore you may ſee how the Chriſtians witneſſed the new Birth, and how the Apoſtles laboured for it; yet this neither was by them then, nor is by us now accounted Man's work alone. But was the work of Chriſt in them by his Spirit, and that was the reaſon why the Apoſtle came under ſuch a Travel, as in *Gall.* 4 19. where he ſaith, *my little Children, of whom I travel in Birth again, until Chriſt be formed in you.* Here the Apoſtle was concern'd leſt they ſhould be loſt, and he had *beſtowed upon them Labour in Vain*, as verſe 11. Seeing they were going out into the Obſervations which was unprofitable; and therefore in Chap. 5. 16. Saith this, *I ſay then walk in the Spirit. and ye ſhall not fullfil the Luſts of the Fleſh.* So you may ſee it was the Spirit the Saints were to walk in, and thereby was the overcoming of the Fleſh, with its Luſts. As the Apoſtle in *Rom.* 8. doth at large teſtifie and tells us plainly, *verſ* 9. that *if any man hath not the Spirit of Chriſt he is none of his.* And verſe 14. ſaith, *as many as are led by the Spirit of God, they are the Sons of God.* But *James Barry* with ſome of his Hearers denyed Revelation, and accounted it an Errour in us to own it; and therefore it cannot be expected that they ſhould walk in it, who denies it, or that they ſhould be adopted by it,

or

or Sealed by it: And therefore let *James Barry* in his Anſwer make out how they came to be Chriſtians, or Children of God and whether they are Chriſts, and how they came to be ſo, and whether they own Regeneration neceſſary to Salvation, yea or nay, and whether this eternal Salvation he ſaith Sinners are ſaved by, without any mixture of inherent Righteouſneſs, do fit man for the Kingdom of God, yea, or nay. And whether any man can reap benefit by the active and paſſive Righteouſneſs of Chriſt without, except he have a true Faith; and whether any Man can have a true Faith without the word of Faith, and whether this word of Faith be not in the Heart, *&c.* yea or nay; and whether true Faith be not an effect of this word in the Heart, yea or nay. According to *Rom.* 10. *And this is not the ſpeech of the Law, but of the Righteouſneſs of Faith,* as in verſe 6th and 7th, *thou need not ſay who ſhall aſcend into Heaven to fetch Chriſt down, or who ſhall deſcend into the deep to bring him again from the dead,* &c. verſe the 8th, *the word is nigh in the Heart and Mouth:* This is the Word of Faith which we Preach, and is this word there in the Heart? and doth it beget Faith in Chriſt, and concerning his Righteouſneſs, and yet no Righteouſneſs within? for *James Barry* will have no mixture, it muſt be a Faith without Righteouſneſs, or elſe a Juſtification and Salvation without Faith; ſo let him ſend forth his Arguments to prove us grand Hereticks according to his Promiſe, and then it may be ſeen what we have further to ſay in the Vindication of our Principles, which if he do not, let it reſt upon him as ſuch a one, and let Errour and Hereſie lye at his door.

The next Error that he chargeth upon us, as he lays it down in his own terms, is, that *we do own Perfection in Sanctification as to degrees in this Life.*

Anſwer. We having ſaid ſo much before tending to prove this no Errour, in our ſo owning of it, need now ſay little more; eſpecially, ſeeing we never heard it accounted an Errour before till now by him, and do queſtion whether any will be now of his mind; the Apoſtle, as is ſhewed before, ſaid to the Saints, *they were*

were waſhed, and they were ſanctified: and again he ſpeaks of their being ſaved by the waſhing of Regeneration, and renewing of the Holy Ghoſt; and *Jude* (*verſ* 1.) writes unto ſuch as were *ſanctified by God the Father, and preſerved in Jeſus Chriſt.* Was this Waſhing and Sanctification which was by God the Father, and by his Spirit, and in the name of Jeſus Chriſt, altogether without Perfection, that it is, by *James Barry* accounted an Error, to hold Perfection of Sanctification in any degree. What! is the Works of God and his Spirit in Chriſt ſo imperfect, that it admits of no degree of Perfection in them? then how ſhould the Saints perfect Holineſs in the fear of God, according to the Exhortation given by the Apoſtle? 2 *Cor.* 7. 1. We look upon it, thus to charge God in the work of his Spirit in Chriſt, to be little leſs then Blaſphemy. *David* ſaith in *Pſal.* 18. 30. *As for God his way is perfect*; and in *verſ.* 32. *It is God that girdeth me with ſtrength, and maketh my way perfect.* And *Moſes* ſaith, *I will publiſh the Name of the Lord, aſcribe ye Greatneſs unto our God, he is a Rock, his Work is perfect, for all his ways are Judgment*, &c. *Deut.* 32. 3, 4. Theſe bear a better and truer Teſtimony for God, his ways and works, then *James Barry*, who will admit of no degree of Perfection in Sanctification; which we always held to be the Work of God and his Spirit in Chriſt wrought for the Saints, and in the Saints: as the Prophet alſo teſtifieth, *Iſa.* 26. 12. *Lord thou wilt ordain Peace for us, for thou alſo haſt wrought all our works in us.*

To vindicate theſe our Principles, or any thing writ in vindication of them by our Friends, which he hath abuſed, *viz. George Fox, George Whithead, William Penn* and *Edward Burroughs*, we offered to give him a Meeting, and with him to diſpute fairly, that it might be manifeſt whether his or ours did moſt agree and concur with the Teſtimony of holy Scriptures.

We offered further then, to diſpute with him about the Doctrine of perticular Election and Reprobation of perſons, or of Chriſts not dying for ALL Men, and told him we were deſirous to be informed, what Goſpel of glad Tidings Miniſters of ſuch a

Faith

Faith and Principle had to preach to them that Chriſt died not for, which might tend to their benefit unto Salvation, or whether they never preſs ſuch to believe as a duty incumbent, nor ever offers Salvation unto them in the name of Chriſt, if they do believe. This we ſaid we did look upon to be a material Principle, and ought to be cleered up, becauſe it concerns ſo great a part of mankind. And *James Barry*'s Meſſenger, that he ſent with his Papers, ſaid, that *James Barry* would lay down his Life in vindication of this Principle: therefore we expect he ſhould inform us, what Goſpel he hath to preach to them Chriſt died not for, and what object of Faith he hath to lay down for them to believe in; for Faith muſt have an Object: or whether they do not preſs it, as a Duty in general upon all to believe; and then let us know their method of diſtinction, who preach not the Goſpel to every one; for ſure there can be no Goſpel of glad Tidings to thoſe Chriſt died not for: and we know 'tis the common opinion of ſuch, that they that Chriſt died not for, are the greater number; and if this Doctrine of theirs be true, how can the Meſſage of the Angel be true, *Luk.* 2. 10. *And the Angel ſaid unto them, fear not, for behold I bring you good tidings of great Joy, which ſhall be unto ALL People.* And in the ſame Chapter you may ſee what *Simeon* ſaid, *For mine eyes have ſeen thy Salvation, which thou haſt prepared before the face of ALL People.* Here he witneſſeth to the general Offer of God unto ALL. And the Apoſtle, *Rom.* 5. 18. ſaith, *that as by the Offence of ONE, Judgment came upon ALL men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon ALL men unto Juſtification of Life.* And in *Pſal.* 68. 18. *David*, ſpeaking of Chriſt, ſaith, *Thou aſcended up on high, thou haſt led captivity captive, thou haſt received Gifs for men; yea for the Rebellious alſo, that the Lord God might dwell amongſt them.* And to this agrees the Parable of the Sower, whoſe Seed fell, ſome on the high way, ſome on the thorny, ſome on the ſtony, and ſome on the good ground: and alſo the Parable of the Talents, *Matt.* 25. 15. where it is ſaid, *he gave to every one according to their ſeveral abilities*; but ALL did not improve, as *Paul* ſaith, *Rom.* 10.

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they have not all obeyed, though they had heard; and in 1 *Tim.* 2. 6. you ſee what he ſaith of the Mediator, *who gave himſelf a Ranſom for ALL* men, *to be teſtified in due time.* 2 Cor. 5. 14. *For the Love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for ALL, then were ALL dead*; and was not their Judgment right in this? *Heb.* 2. 9. *But we ſee Jeſus, who was made a little lower then the Angels for the ſuffering of Death, crowned with Glory and Honour, that he by the Grace of God ſhould taſte Death for EVERY man.* So you ſee, that by the Grace of God he ſhould taſte Death for EVERY man; and yet *James Barry* and ſuch, by their ungracious limitations, would have it to be but for a few; and ſo he goes to contradict the Scripture, and ſo is witneſſed againſt, by that which he ſaid ſhould be the Standard to try every thing by: and therefore is not true according to the Standard. And in the 1ſt Epiſtle of *John* 2. 2. you may ſee what he ſaith of Chriſt and his Death; *And he is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole world.* So not for theirs only, but alſo for the Sins of the whole world. And 2 *Pet.* 3. 9. there the Apoſtle tells us of the *long-ſuffering of God to us-ward, not willing that ANY ſhould periſh, but that ALL ſhould come to Repentance.* And the Prophet *Ezekiel*, being of the ſame mind, declares fully in the 18*th chap.* that the Lord hath no pleaſure in the Death of a Sinner, but rather that he would repent and return. Many Scriptures might be laid down to witneſs againſt this unrighteous Principle of limiting God in the univerſality of his Love to mankind; for the rejecting of which, and ſlighting the offers of Free Grace, which has appeared to all men, according to *Titus* 2. 11. man brings deſtruction upon himſelf.

But *James Barry*'s Meſſenger that he ſent, which we ſuppoſe may be an eſteemed Member of his Church, did charge it to be Blaſphemy, for any to ſay, that *man could do contrary to the Will of God*; and when it was offered to be proved in an hundred places of Scripture and more, where the Will of God was manifeſt, and that men did contrary to it; for if it were not ſo, we ſhould not have ſin committed; for in the Scripture all ſorts of

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Sin is forbidden. After this was offered he ſtill affirm'd it; and further diſcourſing of what benefit the Reprobate could have by the coming of Chriſt; he ſaid the Devil had a benefit by it, but being much deſired to ſhew wherein, he could make nothing out.

James Barry makes a Boaſt of his Hearers, moſt of them being in a ſtate of Grace; but if they be not founded upon better Principles then theſe, they are far from being in a ſtate of Grace and Happineſs. Therefore in Charity we deſire they may look to their ſtanding, and not to be ſettled upon ſuch unſound Principles as *James Barry* the *Independent* Prieſt (as he calls himſelf) labours to ſettle them in; which is oppoſite to Gods Free-Grace which brings Salvation.

James Barry alſo with ſome of his Hearers did account it an Errour in the *Quakers* to own immediate Revelation; and ſaid they did diſown it: Now ſeeing it is ſo, that the immediate Spirit of Chriſt, and its immediate Revelation is denyed by him; we demand of him how he came to be a Miniſter, and whence he hath his Ability, and that Knowledge of God, he pretendeth to have, and from whom he hath received his Goſpel that he Preacheth; its evident enough not from Chriſt, for indeed it is not like his, nor him, who *would have gathered the Children of Jeruſalem as a Hen her Chickens, but they would not*, therefore were they rejected, becauſe they would not be gathered; the Apoſtle ſaith, 2 *Cor.* 3. 6. *they were made able Miniſters of the new Teſtament not of the Letter, but of the Spirit*; and verſe 5. ſaith, *their ſufficiency was of God*; and *Gal.* 1. 11, 12. the Goſpel which *Paul* preached, *it was not after Man, for he neither received it of Man, neither was taught it, but by the Revelation of Jeſus Chriſt*; *Eph.* 3. he declares, that *he was made a Miniſter according to the gift of the grace of God given unto him by the effectual working of his Power*; and *Peter* ſaith, 1 Pet. 4. 11. *If any man ſpeak, let him ſpeak as the Oracles of God*; *if any man Miniſter let him do it as of the ability which God giveth, that God in all things may be glorified*, &c. Now how is this ability received from God, if not by his Spirit; and therefore he gave different Gifts of the Spirit for the work of the Miniſtry, and by that they

were opened and inlarged and made able. But *James Barry* denying this, from whom hath he his Call? and whence hath he his Goſpel and Ability? If he ſaith from God, We deſire to know how he received it, being not by the Spirit, he having denyed that; and if it be not by the Spirit, it cannot be from God: For what a Man receives of Spiritual benefit, it muſt be by the Spirit either immediately, or mediately by its working through an Inſtrument: Therefore let him make out, how he comes by his Call, Ability; and that neceſſity he pretends to be upon him; for the Divine Spirit being denyed, it muſt be from Man, or elſe from his own corrupt Heart, for Self-intereſt. Which is moſt probable, that he might get Gain and live upon the People: For it is evident his neceſſity is not the ſame, that was upon the Apoſtle 1 *Cor.* 9. 16. he owns not his way of receiving it, nor doth follow his Example in preaching it.

And to his Hearers this advice we give; Conſider well your State, and whether you profit under his Miniſtry, or no; For of old, they that ran, and the Lord did not ſend them, did not profit the People, for he denying Revelation by which the Father and the Son is ſavingly known. No other Knowledge is come to without it but by Hear-ſay, which is not that Knowledge Chriſt ſpeaks of, which is Life Eternal; and for your ſatisfaction read the following Scriptures *Mat.* 11. 27. Chriſt ſaith, *Neither knoweth any Man the Father but the Son, and he to whomſoever the Son will reveal him.* So Chriſt is poſitive that no Man knows God, but by his Revelation, *Matt.* 16. 17. Chriſt ſaith, it was the Father that revealed him unto *Peter*; and *Gall.* 1. 15. 16. There you may ſee the Father revealed his Son in *Paul*, 1 *Cor.* 2. 10. The Apoſtle ſpeaking of the great things God had prepared for them that love him, ſaith, *God hath revealed them unto us by his Spirit*; and in *Eph.* 1. 17. you may ſee how the Apoſtle prayed for the Saints, that *God the Father of our Lord Jeſus Chriſt, the Father of Glory, would give unto them the Spirit of Wiſdom and Revelation in the Knowledge of the Son*; and 1 *Cor.* 14. 30. he ſaith, *if any thing be revealed to another that ſits by, let the firſt hold his Peace.*

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Here you may ſee that from the Teſtimony of the Holy Scripture, which your Miniſter ſaid, ſhould be the Standard to try every thing by; that in the true Church Revelation was expected, and to be given way to in the Church; and by the Apoſtle was prayed for, that God would give the Spirit and Revelation unto the Church; for he knew they could not Worſhip, Pray, Preach, nor Sing aright without it. And what! Is this accounted an Error now, by your Miniſter, or you? Where is your Standard? Will you not come to the Scriptures, nor to the Spirit neither? Where is your bottom and Foundation that you Build upon? What's your Root that bears you? You have got a fooliſh Builder, he will not follow the example of *Paul*, a wiſe Maſter-Builder, 1 *Cor.* 14.15. *Paul* ſaid, *he would pray with the ſpirit*, &c. *and ſing with the ſpirit*, &c. *Eph.* 5.18. there the Apoſtle exhorts them *to be filled with the ſpirit*; and *Rom.* 8.26. he ſaith, *they knew not what to pray for as they ought, but the Spirit helped their Infirmities*, &c. and Chriſt in the 4th of *John* ſaith, that *God is a Spirit, and they that Worſhip him muſt Worſhip him in Spirit and Truth*; and ſuch doth the Father ſeek to Worſhip him. Now let your Miniſter clear theſe things up to you; How in your Church or Families either; He and you denying Revelation, can Worſhip aright; Preach, Pray, or Sing aright, and by what you have Ability, and know what to pray for, without the Spirits help. What are you ſo ſtrong of your ſelves, in your Self-Ability that you do not need, that which the Apoſtles, and all true Chriſtians ſought the help of, and could not do without: Nay it was that, by which they knew what to Pray for, and therefore they waited for its aſſiſtance, and *Paul* ſaid he would pray with it. You may make long Prayers like the *Phariſees*, but what will it avail, it being done without that, in which the Saints had acceſs to God. So here your Praying and Worſhip, and Seperation or Gathering being without the Spirit; What can it be, but from ſelf, and in ſelf? and ſo like them ſpoken of in *Jude* 19. *Theſe be they who ſeperate themſelves, ſenſual, not having the Spirit:* And we deſire you to read the 8th Chapter to the *Romans*, and conſider what you are to walk after,

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as Chriſtians, and to be led by, and to live after; and with what you are to mortifie the Fleſh, or the deeds of the Fleſh; if you own a Mortification needful to Salvation; and whether you can be Chriſts, and not have his Spirit, and whether you can be the Sons of God, and not be led by his Spirit? and whether you are Children but by Adoption? and if by Adoption whether this Adoption is not by the Spirit? And whether it was not the Spirit it ſelf, that bore witneſs with the Saints Spirits, that they were the Children of God, as *verſe* the 16. And then conſider what your Evidence is, or whether ye have any, or no? You conſidering theſe things weightily will certainly find your ſelves at a loſs; while ye are denying the Spirits diſcovery, or Revelation; whatever *James Barry* may tell you of your being in a State of Grace.

And therefore ought all people to be turned unto the Spirit and Light of Chriſt Jeſus in their hearts, and if your Miniſter do not direct and turn you thereunto, he is no Miniſter of Chriſt, nor will ever bring you to Chriſt your Saviour, and then how can you be ſaved? and if he turn you to the Light and Spirit of Chriſt, then he muſt own the Revelation thereof in the Church, or elſe he denies Chriſt in his Offices to teach his people, who is both King, Prieſt and Prophet, in his Church; and if he turn people to the Light, then he muſt not preach againſt it; but if this be not a part of his Meſſage, that God is Light, and Chriſt is ſpiritually the Light of the World, and ſo, a part of his work to turn to this Light, he is no Miniſter of Chriſt; and for your Satisfaction, read theſe Scriptures, *Paul*, a true Miniſter, *Acts* 26. 18. ſpeaking of Gods ſending him to the Gentles, ſaid, *it was to open their blind eyes, and to turn them from darkneſs to light, and from the power of Satan to God.* And 1 *John* 1. 5. he ſaid, their Meſſage which they had heard of him, and declared, was, *that God is Light*: So then they that turn people to the Light, turn them to God and Chriſt, as is further evident from Chriſts own words *Joh.* 8. 12. *Then ſpake Jeſus again unto them, ſaying, I am the Light of the world, he that followeth me, ſhall not walk in darkneſs, but ſhall have the Light of Life.* And *John* the *Baptiſts* Teſtimony concerning

cerning him (who was the eternal Word, by whom all things was made,) was, *that he was the true Light, which lighteth every man that cometh into the world*, Joh. 1. 9. and Chriſt commanded to believe in the Light, *Joh.* 12. 36. ſaying, *While ye have Light, believe in the Light, that ye may be Children of the Light*, &c. So people is both to be turned to the Light, and to believe in the Light, and to walk in it, or elſe whatever be profeſſed, people can be but Children of darkneſs, and ſuch as know not whither they go: and in *Iſa.* 42. 6. and *Iſa.* 49. 6. you may ſee how God promiſed that he would give Chriſt for a Light, &c. ſo that they that deny and ſlight the Light, deny Chriſt, Gods Light, and Salvation; and *Eph.* 5. 13. the Apoſtle ſaith, *that all things that are reproved, are made manifeſt by the Light; for whatſoever doth make manifeſt is Light:* ſo that you may ſee, what need people have to mind the Light, or elſe they muſt be ignorant of their ſtates, and alſo of the Glory of God; for in the Light is the Knowledge of Gods Glory received, as may be ſeen in 2 *Cor.* 4. 6. and alſo you may ſee where this Light is to ſhine; *For God, who commanded Light to ſhine out of Darkneſs, hath ſhined in our hearts, to give the Light of the Knowlege of the Glory of God in the Face of Jeſus Chriſt.*

Much might be ſaid in the vindication of this Teſtimony, for the true Light wherewith Chriſt hath lighted every man; but this may ſuffice, to all that will believe the Scriptures, and accordingly turn their minds to the true Light of Chriſt, that he may give them a right underſtanding to know him, that is true, according to 1 *John* 5. 20. Seeing *James Barry*, in his laſt Paper, ſeems to accuſe us, as if we would bring Texts of Scripture, neither underſtood, nor rightly applied. Therefore when he ſends forth his Anſwer upon the back of our Vindication (according to his promiſe,) let him give his Applications upon the forecited Scriptures, which are quoted for the Proof of our Principles, and as an Evidence againſt his: and ſo let him prove us grand Hereticks, as he ſaid he would; or otherwiſe let him leave off his boaſting,

boasting, and cease from belying and abusing of us as formerly he hath done.

Written in vindication of the Truth, our selves, and the rest of our traduc'd Friends.

Dublin the 20th of the first Month, $168\frac{7}{8}$.

John Burnyeat,
Amos Strettell.

POSTSCRIPT.

James Barry's Answer to two Letters sent him by *Anthony Sharp*, which by way of Postscript was in his last Paper to us, in the following words, *viz.*

I do acknowledge my self indebted to your Scribe, viz. Anthony Sharp, *in two most exquisite and polite Letters, the which I hope to answer when I have little else to do. So begging his Worships Patience may bear a little longer with my slowness in this business. I bid him Farewell.* J. B.

For Answer. *Anthony Sharp* being abused and belyed in perticular as well as we and our Principles in general; when *James Barry* finds leasure to answer his Letters, we shall leave *Anthony Sharp* to reply, who doubtless therein will further manifest both him and his folly, without either such delays, or using such vain and scornful flouts, improper to have come from the Pen of a Christian, much less a pretended Minister.

Memorandum. If any be desirous to see the several Papers that have past betwixt *James Barry* and us, the Originals may be seen with *Amos Strettell*, at the *Band* and *Hood* in *Back-Lane*, and true Copies thereof with *Thomas Ashton* at the *Three Kidds* and *Gloves* in *Cavan-Street, Dublin.*

THE END.